

**BET**  
BRINGING EVERYONE TOGETHER

Email "Sign up" to  
[betjournal@gmail.com](mailto:betjournal@gmail.com)  
to receive the  
weekly BET issue.



# ובהרת בהיים



**RABBI YY JACOBSON**  
WILL BE IN  
TOWN FOR  
SHABBOS




**MONSEY**  
URGENT CARE  
77 ROUTE 59, MONSEY, NY 10952  
845-356-CARE



**בית מדרש אור חיים**  
BAIS MEDRASH OHR CHAIM



## BET PARASHOT NETZAVIM HAFTARAH

This week's Haftorah is the last of the seven that

give nechuma to the nation. The Navi writes that the greatest consolation is the fact that Hashem himself will return to us. Now that every other dimension of redemption is in place, the time has finally arrived for Hashem to rest His Divine Presence amongst His people. Eretz Yisroel has been revived, Jerusalem has been rebuilt, the exiles have returned en masse, but the ultimate objective has yet to be seen. In response to this, the prophet Yeshaya quotes the Jewish people saying, "I will be gladdened by Hashem, My soul will rejoice over My G-d." (61,10) Chazal in Yalkut Shimoni (505) view the Jewish people's response to be specifically related to the return of Hashem to Jerusalem. The Jewish people respond to all the magnificent prophecies of their glorious future and proclaim that their true source of happiness is but one, the return of Hashem to His beloved people. They sorely long for the privilege of sensing the presence of Hashem amongst them and feeling the closeness and love He has for His people. They resolve that they will be gladdened and happy only through His return to them.

The Rambam in his commentary to the Mishna

Shanhedrin speaks about the various groups of people that believe in the ultimate reward that comes to one when they accomplish the Mitzvot of Hashem.

The first group thinks that the reward is Gan Eden where we enjoy every type of pleasure there is. A place where we eat and drink without any effort and we live in the most magnificent homes, we sleep in the most comfortable beds with silk covers and tapestry. A place surrounded with rivers of flowing wine and all kinds of pleasures at hand. Gehenim with all kinds of pain and suffering is the opposite of this potential good.

The second group thinks the great reward is the days of Masichach. Then we will all live like angels with eternal lives, and we will dominate the world. The land will give forth woven clothing and baked bread, and all kinds of instant pleasures. The worst thing is to not be included as part of those days, therefore we should all do Mitzvot to take part of those days.

The third group thinks the greatest reward is the resurrection of the dead, when we will be reunited with all our loved ones from the past. The worst thing is not being in those days and missing that opportunity.

The fourth group thinks that the pleasures are here and now. If we do the Mitzvot then we will obtain

all the goodness in this world. If we don't, we live miserable lives.

The fifth group thinks it's the combination of all of the above as one.

The Rambam explains that these beliefs are all NOT TRUE! Rambam gives a parable of a young child who receives a candy as incentive to study. As he gets older it's a toy and then a bike. Later it becomes a car or a good Shidduch opportunity, a job and a reputation of being a smart man etc. However, the real pleasure a person receives from studying is that they have obtained knowledge and becomes a person that is complete.

The same is with doing the Mitzvot and studying Torah. The greatest pleasure and reward is having that close relationship with Hashem. When you are part of Hashem's world all of the other pleasures are futile, even the lofty ones where we become angelic. The resurrection and mashiach too, are all simplistic in comparison.

We yearn every day for mashiach but it is not simply for the reason of ending the suffering of this life. Rather it is a means to get closer to Hashem. The Techiya and angelic life is not simply to see our loved ones and live eternally, rather to be eternally connected to Hashem.

Shana Tova to all my dear friends



**NEW MINYANIM ADDED:**

**EARLY MINYAN MINCHA FRIDAY**  
1:28, 2:00, 2:30, 3:00, 3:30, 4:00

Zmanim by our incredible Gabbi

**EPHRAIM YUROWITZ**

Tzvi Blech : Gabbai Sheini

## SHABBOS ZMANIM

CANDLE LIGHTING	7:07PM
MINCHA 18 TENT	7:00PM
MINCHA TENT ALEPH	7:28PM
MINCHA BAIS CHABAD	7:17PM
SHKIYA	7:25PM
SHACHRIS VASIKIN- DAF YOMI SHIUR	5:47AM
SHACHRIS ASHKENAZ 18 MAIN	8:00AM
BUCHRIM MINYAN 20	9:00AM
SHACHRIS - YOUTH 18 UPSTAIRS	9:30AM
SHACHRIS MAIN MINYAN 18 TENT	9:15AM
SHACHRIS 20 FORSHAY BAIS CHABAD	10:00AM
<b>NEW</b> SHACHRIS 18 MAIN	<b>NEW</b> 10:15AM
MINCHA	1:45PM
PIRCHEI	2:00PM
MINCHA	6:00PM
SHIUR ON PIRKEI AVOS PERK 5 & 6	6:45PM
MINCHA SHALOSH SEUDOS	7:05PM
SHKIYA	7:23PM
MARRIV	8:03PM 18 TENT, 8:08PM

## WEEKDAY ZMANIM

### SHACHRIS

20 MINUTES BEFORE NEITZ 30 ON YOM TOV

S 6:07 M 6:07 T 6:11 F 6:12

### MINCHA & MARIV

12 MINUTES BEFORE PLAG

S 5:49 T 5:30

### MINCHA & MARIV

12 MINUTES BEFORE SHKIA

S 7:09 T 6:50

### SEPTEMBER 05 - SEPTEMBER 10

NEITZ IS 6:27- 6:32  
PELAG IS 6:01- 5:55  
SHKIA IS 7:21 - 7:15  
MAGEN AVRAHAM  
9:05 AM - 9:07 AM  
GRA- BAAL HATANYA  
9:41 AM- 9:43 AM

Summer 2021

**בית מדרש אור חיים**  
BAIS MEGASHI OR CHAIM  
COMMUNITY LEARNING CENTER  
18 FORSHAY ROAD | HONNEY, NEW YORK 10952

**WEEKDAY MINYANIM**

**שחרית**

6:15AM	Tent 2
5:30	Tent 1
6:45	Tent 4
7:00	Tent 4
7:15	Tent 2
7:30	Tent 1
7:45	Tent 1
8:00	Tent 2
8:15	Tent 2
8:30	Tent 1
8:45	Tent 1
9:00	Tent 2
9:15	Tent 2
9:30	Tent 1
9:45	Tent 1
10:00	Tent 2
10:15	Tent 2
10:30	Tent 1
10:45	Tent 1
11:00	Tent 2
11:15	Tent 2
11:30	Tent 1
11:45	Tent 1
12:00	Tent 2

**מנחה ומעריב**

12 MIN	Tent 2
12 MIN	Tent 2
AT	Tent 2
10 MIN	Tent 2
20 MIN	Tent 2
30 MIN	Tent 2
40 MIN	Tent 2
50 MIN	Tent 2
60 MIN	Tent 2

**מעריב**

At 7:15	Tent 2
At 7:30	Tent 2
At 7:45	Tent 2
10 MIN	Tent 2
20 MIN	Tent 2
30 MIN	Tent 2
40 MIN	Tent 2
50 MIN	Tent 2
60 MIN	Tent 2
72 MIN	Tent 2

**מנחה 18 ↓**

1:45	3:00	4:15	5:30	6:45	8:00
2:00	3:15	4:30	5:45	7:00	
2:15	3:30	4:45	6:00	7:15	
2:30	3:45	5:00	6:15	7:30	
2:45	4:00	5:15	6:30	7:45	

FOR MORE INFO: [www.18forshay.com](http://www.18forshay.com) // [Secretary@18forshay.com](mailto:Secretary@18forshay.com)

**BLUEBERRY HILL ZMANIM**

EREV SHABBOS PLAG MINYAN 30 Dr. Frank Rd. Entrance on Humbert

MINCHA **5:45** PLAG **6:04**



Rabbi Coren

## PARSHA NITZAVIM

The Parsha begins with the use of an interesting adjective: נצבים היום –standing. Moshe tells certain groups of Bnei Yisrael, “Today you are standing...” Where can a similar usage of this word be found? In one of Joseph’s dreams which he told over to his father and brothers where he described eleven stalks bowing down as נצבה. I think there is a deep connection between these two uses.

Another interesting word used in the opening command is היום –today. The Zohar says this refers to Rosh Hashana which makes this Parsha a segway and perhaps a preparatory stage before the big Day of Judgment. The Ohr Hachayim points out that there is something special about the list of people mentioned in the first pasuk in addition to the word כולכם --all of you. He explains that the pasuk is hinting to us the concept of arvus--being a guarantor for each other as Chazal say כל ישראל ערבים זה בזה.

Lastly, at the end of the whole introduction to the oncoming instructions and to the warning to the individual who is harboring negative thoughts, the Torah mysteriously says הנסתרות לה' אלקינו והנגלות לנו ולבנינו עד עולם. Rashi explains that this too is a responsibility that we must assume towards each other--but only when we enter Israel. Rashi points out the unusual dots that are on top of these words and in most versions of the Chumash there are supposed to be 11 dots all together. What’s the significance of the number 11?

When I was learning with my chavrusa we began to develop the following thought: The number eleven represents in a vague way the separation of the 11 brothers from their brother, Yosef. Chazal say that

as a result of the jealousy between the brothers we ended up going down to Egypt. A few years ago when I was in Uman for Shabbas before Rosh Hashana, I was hit with an interesting thought about these dots. Rav Nachman is famous for many Torah thoughts but maybe the most famous is his Torah רפב which speaks about seeing the נקודה טובה in all of us. Not only does it foster healthy connections and positive energies with each other but it actually causes a positive effect on each person. He also writes a beautiful idea that if the chazon, which literally means a seer, can see the dots as good, he is actually discerning the good traits in every person in the shul and he is able to compose a tune out of all of them. However, if he sees negativity, he is not the chazon one would choose to daven for the congregants.

Hence we can suggest that the beginning of the Parsha is telling us the secret of how to have a successful Rosh Hashana: you are standing here today. Today is referring to Rosh Hashana and our ability to stand only if we are all united. The Ohr Hachayim explains that if we are all as one then we can fix the original source of the tragedy that began with the 11 brothers and their jealousy towards the 12th. This is the hint of the 11 dots; we must strive to be united even if we are different. We must accept that it is fine to be different. The Magen Avraham says in Hilchos Tefilah in the name of the Arizal that there are 12 paths for our prayers in heaven but as long as we are able to observe and appreciate the נקודה טובה in each other we will be zoche to a שנה טובה which, based on this above, doesn’t only mean a good year but a year where we can see the good in each other.

Shabbat Shalom

From a tiny screw to a ready Sukkah

We Deliver

New!

18 FORSHAY SUKKAH CENTER

בית מדרש אור חיים  
BAIS MEDRASH OHR CHAIM  
COMMUNITY LEARNING CENTER

18 Forshay Rd.  
In the special tent front of the shul  
Tel: 845.379.4776  
Hour: 10:00AM to 10:00 PM  
Friday: 10:00AM to 2:00 PM

בס"ד

בית מדרש אור חיים  
BAIS MEDRASH OHR CHAIM  
COMMUNITY LEARNING CENTER  
18 FORSHAY RD., MONSEY, NEW YORK 10952  
TODAY THE LEADERSHIP OF THE FUTURE IS BEING TRAINED

ד' מינים  
קל

צום גדליה' - יום כיפור  
6:00PM - MIDNIGHT  
יום כיפור - סוכות  
OPEN ALL DAY  
347-633-5225



Rabbi Aaron Lankry  
Marah D'asra  
305-332-3311 | alankry@yahoo.com

Rabbi Daniel Coren  
דוב"ג - מגיד שיטור  
914-645-4199 | rabbidac@gmail.com

Rabbi Nachum Scheiner  
Rabbinic Coordinator,  
Rosh Kollel, Kollel Boker & Night Kollel  
845-372-6618 | rabbisheiner@18forshay.com

Uri Follman  
Manager  
845 587 3462 | manager@18forshay.com



## The Glow

One of the great thinkers of Judaism in the last century was the dean of Yeshiva University and chief rabbi of Boston, Rabbi Joseph B. Soloveitchik (1903-1993). Rabbi Soloveitchik, who descended from an extremely prominent rabbinic family, was himself a master of Talmud, Halacha, Bible, and philosophy.

Rabbi Soloveitchik shared a lifelong respect and friendship with the Lubavitcher Rebbe, which began as fellow students in Berlin in the late 1920's and lasted until the end of their lives. In 1980, in a particularly memorable and historic occasion, Rabbi Soloveitchik attended a farbrengen marking the 30th anniversary of the Rebbe's leadership, on the tenth of Shevat.

On the day following this visit, Rabbi Soloveitchik was visited by Rabbi Avrohom Yitzchak Shemtov and was asked to share his impressions and feelings of the farbrengen on the night before. Rabbi Soloveitchik responded with a scene from this week's Parsha, Ki Sisa:

The Jews had sinned. They had built and worshipped a golden calf, raw idolatry, merely weeks after the greatest divine revelation of all time. Moshe had descended from Mount Sinai, broken the tablets, and then re-ascended the mountain, beseeching G-d on behalf of the nation for forgiveness and absolution. Finally, after eighty days (!) of intense supplication, on what thereafter became the holiest day of the year, Yom Kippur, G-d forgives the people. Moshe returns with G-d's "stimulus package," the second set of tablets.

### Now the Torah tells us (Shemos 34:29-33)

It came to pass, Moses descended from Mount Sinai, and the two tablets of the testimony were in Moses' hand when he descended from the mountain. Moses did not know that the skin of his face had become radiant while G-d had spoken with him. Aaron and all the children of Israel saw Moses and behold! The skin of his face had become radiant! And they were afraid to come near him. But Moses called to them, and Aaron and all the princes of the community returned to him, and then Moses would speak to them... When Moses had finished speaking with them, he placed a covering over his face...

Why is it -- Rabbi Soloveitchik asked -- that only now, after receiving the second tablets, did Moses' face become illuminant? What ingredient did the second tablets possess that created this glow, and why didn't the first set of Tablets achieve the same result? Moreover, the first tablets were created by G-d Himself, "the handiwork of G-d and the writing of G-d," whereas the second set of tablets were hewn out by Moses. The holiness of the first tablets was infinitely superior to the sacredness of the second set. Why then did his face begin to glow only while descending the mountain with the second tablets?

The answer he proposed is moving. When Moshe received the first tablets, following forty days and forty

nights on the mountain studying the entire Torah from the "mouth" of G-d -- he was a teacher, the greatest teacher of all times, absorbing wisdom from G-d himself, to communicate it to the Jewish people and through them to the world. He was the educator par excellence -- the ultimate source of direction and instruction; he could answer any question and solve any dilemma. He knew it all.

This was his state following the first forty days and nights.

Then Moshe came down, smashed the first Tablets of Stone when he saw the perversion of Israel as they danced around the golden calf. He went back up to the mountain, and spent eighty days and nights on the mountain praying for Israel's exoneration, beseeching G-d for forgiveness, "fighting" with G-d for his people, protesting G-d's decision to alienate them. He laid his life on the line for his nation. For eighty days straight, he pleaded, cajoled, and even threatened G-d to excuse the inexcusable; to grant forgiveness to those who might deserve none, to those who merely forty days after a marriage went on to have an "affair." The prayers of Moshe on that lonely mountain-top elicited our most powerful and dramatic liturgy, our lifeline in when all else fails, known as the 13 attributes of compassion.

During the first forty days and nights on Mt. Sinai, Moshe was a Rosh Yeshiva; during the following eight days he was transformed into a Rebbe. A Rosh Yeshiva is a teacher, an instructor, a transmitter of wisdom and knowledge; a Rebbe is the unconditional lover of all Jews, the person who suspends his entire self for his people, the individual who will quarrel with G-d Himself for his nation. For the Rebbe there is no option, there is no opting out. The bond between him and his people transcends logic, transcends decorum, transcends even the laws of the Torah itself. Those laws have been broken, but the connection has not been severed.

So now Moshe's face begins to shine. This is the sort of light reserved not for the great genius of the generation, but rather for the person who gave up everything of himself for the Jewish people. It is the light reserved for the Rebbe of a generation.

### Rabbi Soloveitchik concluded:

I knew the Rebbe in Berlin. I knew him as a great Torah scholar, a brilliant man, an extraordinary genius. But now -- sitting at the farbrengen in tribute to the 30th anniversary of his leadership -- I observed that glow... the glow spread over Moshe's face when he descended with the second tablets after eight days of complete dedication and commitment, the glow reserved for the human being who sacrifices everything for the Jewish people.

(My thanks to Avi Shlomo for his help in preparing this essay.)



# KABOLAS PANIM OF A REBBE

We find in Melachim 2:4:23 that the woman whose son died told her husband, "I am running To Elisha Hanavi." Her husband asked her "Why are you going, it is not Rosh Chodesh or Shabbos?" In the Gemara in Rosh Hashana 16b Reb Yitzchok learns from the above posuk that one must greet his Rebbe during Yom Tov. The Malbim explains that this is in the stead of being Oleh Regel. The Ritva asks, why don't we learn out from the posuk that one must greet his Rebbe every Shabbos? The Maharsha asks, where in the posuk do we see Yom Tov mentioned? The Pnei Yehoshua asks, how can we learn from a woman who has no chiyuv of mitzvos asseh that the zman is gorem? The Maharsha answers that a Regel (Yom Tov) is not less than Rosh Chodesh. The Rambam in Hilchos Talmud Torah 5:7 says that one is required to visit his Rebbe on Yom Tov. The Rambam does not bring this halacha down in Hilchos Yom Tov. The Shulchan Aruch does not bring down this halacha in Hilchos Talmud Torah and not in Hilchos Yom Tov but does bring it down in Hilchos Shabbos saying that if one is traveling to one's Rebbe then he may cross the water. The same is brought down in Hilchos Tisha B'Av and in Hilchos Eiruvim. The question is, why is it not mentioned in Hilchos Yom Tov?

The Noda B'Yehuda, in the middle volume 94, explains that there was a chiyuv to greet one's Rebbe only in the times of the Bais Hamikdash, and only on Yom Tov, not on Shabbos or Rosh Chodesh so that one should not show more respect for a Rebbe than Hashem, since we are only Oleh Regel three times a year. Therefore, in this day and age, when we are not Oleh Regel, we are not required to greet our Rebbe. The Ritva, on the other hand, differentiates that it depends upon how far the Rebbe lives from the talmid. If the talmid can go and come back on the same day, then he should go. Otherwise, there is no chiyuv. The Magen Avraham says there is a mitzvah kiyumis, not a chiyuv, to be mekabel pnei Rabbo baRegel. The Sefer Yaaros Dvash Vol 1:12 says that since the churban, the chiyuv of visiting a Rebbe is that much greater as we have no other source to connect with Hashem. The Ramban al HaTorah Shmos 20:8 says that this is the reason we go to visit our Rabbonim; to get the Dvar Hashem!

Reb Aryeh Levin would go to visit the almanos of his Rebbeim. He said these women remembered that when their husbands were alive the house would be

full of people to bring simchas Yom Tov and after their husbands died the Yom Tov would be so depressing. Reb Aryeh Levin therefore made sure to go and visit them and be mesameach them! The Noda B'Yehuda lived a life of poverty; he never could afford to drink tea with sugar. When he became Rav in Mitz, all the Balei Batim came to visit and when the Rebbetzin served tea she did not serve sugar. After Yom Tov someone told the Rebbetzin that tea must be served with sugar so on the next Yom Tov she served tea the way she had in the past, without sugar. After everyone drank their tea, she brought out a tray of sugar, not understanding that the two go together!

The question arises, does one have a chiyuv to greet his Rebbe on Rosh Hashana? This is not a question according to the Noda BiYehuda since we don't have the Bais Hamikdash, but what is the halacha according to the Yaaros Dvash and Magen Avraham and other Achronim?

The Turei Even in Rosh Hashana 16b says that there is a chiyuv on Rosh Hashana to greet your Rebbe, therefore, when the posuk says Chodesh Hayom it means Rosh Hashana, which is also Rosh Chodesh. The Panim Yafos in Reeh 16:7 gives an explanation regarding the posuk that one shall not be seen Pnei Hashem empty. The "es" of that posuk is marbeh talmidei chachamim. Yom Kippur would fall under this category as well, as the posuk says Shabbos, which means the Yom Tov of Shabbos, which is Yom Kippur! The Shailos U'Teshuvos Divrei Yatziv in Orach Chaim 228 says that according to the poskim who say on Rosh Hashana there is no chiyuv of simcha, there would be a greater chiyuv to be mekabel the Rebbe. Even Reb Eliezer, who praised the lazy people who stayed home for Yom Tov to keep Simchas Yom Tov with their family, will agree that on Rosh Hashana there may not be a mitzvah of simcha. The Paneach Raza at the end of Re'eh paskens that there is a mitzvah to greet one's Rebbe on Rosh Hashana. Another interesting question involves a bachur from Chutz Laaretz who keeps two days of Yom Tov; can he be mekayem the mitzva of kaballas Rabbo on the second day, or does it need to be his Rebbe's Yom Tov also? Another kler is regarding what the chiyuv is; is it a din for the kavod of the Rebbe, or is it a din of Yom Tov? If it is a din of the kavod of the Rebbe, then the Rebbe could be mochel. This could be the reason why many are not makpid to visit their Rebbe or Rov!

May we all be zocheh to the rebuilding of the Bais Hamikdash and be mechuyav with kabolos pnei Rebbe according to everyone!



## Parshas Nitzavim Mirror Mirror on the Wall

"בפיך ובלבבך לעשותו"

True change is possible- if we would only open our hearts.

As we approach Rosh Hashanah, the Day of Judgement, we must ask ourselves some important questions. Are we busy judging our fellow Jews or do we accept them as family despite their differences? Do we buy into the idea that Judaism is an elitist religion? That there is some sort of spiritual point system we are all subject to? And what happens if we fall short of the mark or if others, according to what we see, do not "make the grade." Are our neshamos, demoted, so to speak, and not worthy of respect?

The Yismach Yisroel, the leader of the Aleksander Chasidim around the turn of the 19th century in Poland was well known for his piety as well as his love of every Jew. Before the Holy Days, a Baal Tokeah from a neighboring town, did not leave the Rebbe alone. "What is the meaning of the mitzvah of shofar?

The Rebbe refused to answer.. So the man persisted.. Day after day after day..finally the Rebbe replied- "You may not fully understand ..but if you insist, I will tell you. The meaning of the shofar blasts are to create within ourselves a deep and heartfelt love for every single Jew, despite their

actions...not only those who keep our Torah. We must love those Jews who do not observe any of the mitzvos at all!" The shofar blowing exists to teach us that every Jew is holy...and it is our job to love them.

The message is clear but we must internalize it. If we want Hashem to judge us favorably despite our faults- we must judge others favorably despite their shortcomings.

It's that simple.

Or maybe it's not simple at all...

Years of looking at others and seeing their faults is a hard habit to overcome.

But if we want Hashem to see only the good in us- we must see only the good in others.

We can start at home. Our spouses, our children. We all know the 5 to 1 rule.. 5 times as many compliments as criticisms, but how many of us keep to that rule.

This year we must realize, once and for all, that the future is in our own hands- we can change our fate. By being positive, loving and supportive of our children and our spouses, by accepting everyone we meet without judging them, we can create a world that is different from the one we lived in last year.

Good Shabbos!

May we all be transcribed for a meaningful, joyous and healthy New Year. Kesiva Vechasima Tovah!



# THE ABILITY TO GROW, NO MATTER WHAT OUR AGE

While Human Growth Hormone is considered performing enhancing and has been banned by most professional sports, it is becoming increasingly necessary and popular with a different group. Pediatric endocrinologists will tell you that as a result of all of the hormones in our food, milk and even shampoo, many children's growth is being highly affected. Some children are maturing too slowly while others are developing way too quickly. There is therefore a great proliferation today in the amount of children taking growth hormone to stimulate and control their development.

How do doctors know how much of the hormone to give them?

Fascinatingly, Doctors do a bone age study by x-raying a child's left wrist. They can examine the growth plates and predict with a very high accuracy how much time the child has left to grow. They may find there are eight months or twelve months or even two years left for this child to reach the height that they will live at the rest of their lives. Doctors then prescribe a dose based on the finding to maximize the child's height in the time that he or she has left to grow.

We have a finite window of time to grow physically. Indeed, most of those reading this are done growing. You may want to be 7 feet tall and dream of dunking a basketball. However, you can take all the growth hormone in the world, if you are done growing, it is simply too late. You are as tall as you are going to get.

However, what is true for our bodies is not at all true for our souls. Remarkably, when it comes to personal character growth, there is no window that closes. We have the potential and capacity to grow spiritually and emotionally at any point in our lives. It is never too late. A person can be ninety five years old, on their death bed, and experi-

ence an incredible growth spurt if they simply decide to be different, to become better, to look at something a different way or to change a belief they have held for many years.

Beginning this Saturday night through Neilah of Yom Kippur we are going to recite the phrase

“al tashlicheinu l'eis zikna, kichlos kocheinu al ta'azveinu.” It is normally translated as, “Do not cast us away in old age; when our strength gives out, do not forsake us.”

But if that is the meaning, shouldn't it say b'eis zikna, don't cast us away during the time of old age. Why does it say l'eis, to old age instead?

The Tzitz Eliezer, Rav Eliezer Waldenburg offers an explanation that will change the way you say this sentence not only this year, but every year going forward. He explains that our impression is that young people are filled with energy, vitality and aspiration. They have their whole life ahead of them to grow, mature, develop and change. Older people, we tend to think, are set in their ways, fixed in their behavior and unlikely to change.

We ask Hashem, “al tashlicheinu l'eis zikna,” don't cast me away or give up on me as if I can't change, as if I am old, and set in my ways. Don't forsake me when I don't believe I have the strength to change. Help me recognize, Hashem, whether I am young or old, healthy or infirm, that I have the capacity to change, that I can be different, that I am not stuck in my ways and that it is me to become better.

We are just a few days away from Rosh Hashana. Now is the time for a spiritual growth spurt. Judaism teaches “ein davar ha'omeid bifnei ha'ratzon, nothing stands in the face of our will.” The Ohr Gedalyahu, Rav Gedalya Schorr explains that our actions and reach are limited. Our speech is finite as there is only so much we can say. But our will, our desire, our ability to dream about who we can become and what we want to accomplish is limitless and therefore nothing stands in its way.

Let's fulfill our dreams together through recognizing our spiritual vitality, youthfulness and ability to grow, no matter what our age.

# DONT STOP TRYING TO IMPROVE

The Mitzvah of Teshuva is in this week's Parsha. The most important advice a person can get before Rosh Hashana and Yomim Noraim is that a person shouldn't give up and shouldn't stop trying to improve himself. Don't stop making Kabbalos and don't stop trying to improve is the Nikudah of the Mitzvah of Teshuva.

Rav Elchanan says in Kovetz Ha'aros Siman 21 regarding Hilchas Kibbud Av V'aim. He deals with a question if a person's father is a Rasha is he Michuyav in the Mitzva of Kibbud Av V'aim.

The Rambam Paskens that he is obligated in the Mitzvah. Rav Elchanan is disturbed because it seems to contradict a Gemara in Bava Metzia 62a (9 lines from the top) מיתבי להניח להם אביהם מעות של רבית אע"פ שידועים שהן של רבית אינן חייבין להחזירן הא אביהן חייב להחזיר בדין הוא דאבוהון נמי לא מיחייב להחזיר ואידי דקא בעי למתני סיפא הניח להן אביהם פרה וטלית וכל דבר המסוים חייבין להחזיר מפני כבוד אביהם תני נמי רישא בדידהו והני מפני כבוד אביהם מי מחייבי קרי כאן (שמות כב) ונשיא בעמך לא תאר בעושה מעשה עמר כדאמר ר' פנחס משמיה דרבא בשעשה תשובה הכא נמי בשעשה תשובה אי עשה תשובה מאי בעי גביה שלא הספיק להחזיר עד שמת That a person is only obligated in Kibbud Av V'aim when the father is an observant person. Therefore, this appears to be a contradiction.

Rav Elchanan answers using a Yesod in Hilchos Teshuva. We know that there are 2 types of Teshuva. 1 is from Yir'a (he is afraid of punishment) and the second is Teshuva Mai'ahava (he achieves a level of Ahavas Hashem). There is a fundamental difference between the two. That idea is Na'aseh Lo K'zichuyos. That Aveiros can become Zechuyos (positive things), there is a retroactive

change to what a person did.

Let's say someone did an Aveira and for many years it is an Aveira in the accounting books. When later he does Teshuva after the Aveira, he turns the previous act retroactively to a Mitzvah. This idea that Teshuvah enables a person to change an act retroactively is the Yesod that Rav Elchanan uses to answer the contradiction between the Rambam and the Gemara in Bava Metzia.

The Gemara in Bava Metzia is talking about someone whose father passed away and the discussion there has to do with Ribbis that the father had collected during his lifetime and the question of whether one is obligated to return it after the father passes away. In that discussion the Gemara says that a man is not obligated in Kibbud Av V'eim for such a father who collected Ribbis.

If you read the Rambam carefully it is discussing that the father is still alive. You can't be Over the Mitzvah of Kibbud Av V'aim because there is a possibility that the father will do Teshuva and then the Aveira will be erased retroactively. So if he is standing in 5781 and saying to his father that he doesn't have to help him because he is a Rasha and then in 5782 the father does Teshuva than it comes out that at the time that he was standing with his father in 5781 the father wasn't a Rasha. He was a Tzaddik. Therefore, he is obligated to be Meshameish the father because of this Safeik D'oraissa that the father might do Teshuva and the father will not have the Din of a Rasha. This is a very powerful thought that someone who is a Rasha today can erase things retroactively to such a degree that even today there is a Chiyuv Kavod based on the fact that there is only a potential for the person to do Teshuva.

*These shiurim have been transcribed from an actual drasha. As speed is of the essence, spelling and grammar may be compromised*

GAN

## HATORAH

Rabbi Yakov Yosef Schechter

## Green Faces

Parshas Nitzavim - the Parshah begins: - 29:9 “אתם נצבים היום כלכם” – “You are standing today, all of you, before Hashem your G-d”. The Medrash in Parshas Nitzavim says that after Klal Yisroel heard the Tochachos (admonishments) of Parshas Ki Savo, their faces turned green with fear. In Parshas Nitzavim, immediately after the Tochacha, Moshe tells them to stand on their feet and not to worry. It would seem that it is beneficial for Klal Yisroel to fear the Tochacha. This would help them stay away from sin. If so, why does Moshe Rabbeinu tell them not to worry?

Reb Shlomo Kluger, in his Sefer אמרי שפר, explains that there are two Parshiyos in the Torah with Tochacha. One is in Parshas Bechukosai, and one in Parshas Ki Savo. The Tochacha in Parshas Bechukosai is the punishment that Klal Yisroel will receive if they sin. The Tochacha of Parshas Ki Savo is the domino effect of their original sin. The Ribbono Shel Olam loves His children, Klal Yisroel. If Klal Yisroel sins, the Ribbono Shel Olam is Kevayachol left with no option but to punish them, just as a father needs to punish his child to teach him the proper path. The Tochacha in Parshas Ki Savo is the punishment for causing the Ribbono Shel Olam pain for having to punish His dear children, Klal Yisroel.

Meseches Avos 4:2 – “One Mitzvah leads to another Mitzvah, One sin leads to another sin.” When a Yid performs a Mitzvah, that means he is entitled to receive reward for it. Hakodosh Boruch Hu is happy that He will be giving the Yid reward. The performance of the Mitzvah, thereby making Hashem “Happy” is the “other Mitzvah”. The Mitzvah of the Yid automatically leads to a second Mitzvah, making Hashem happy. The same is true with Aveiros, sins. The result of a sin leads to another sin because when one makes the Ribbono Shel Olam punish a Yid, he commits another sin by causing anguish to the Ribbono Shel Olam. Moshe was not telling Klal Yisroel not to fear the Tochacha. Klal Yisroel must fear the Tochacha and use that fear to stay away from sin. Nonetheless, the Tochacha of Parshas Ki Savo has a built in Nechama. The only reason that Klal Yisroel would receive the punishment of Parshas Ki Savo is because they are Hashem’s children. If a Goy sins, he does not receive the punishment for causing Hashem to punish him, he only receives the singular punishment for the actual sin. Klal Yisroel must always remember that they are children of the Ribbono Shel Olam. Moshe Rabbeinu was telling Klal Yisroel that they should indeed fear the Tochacha, but they should know, “אתם נצבים” – that the reason for the harsh Tochacha is because Hashem loves Klal Yisroel.

Many years ago, I heard from Rav Mattisyahu Solomon, Shlita, that people question why there are so many Yidin in Sloan hospital. There is a mistaken notion, that the reason is because Hashem does not like the Jews, and is punishing them harshly. Nothing could be further from the truth. That which Klal Yisroel receives the “double punishment” is the biggest proof that Hashem truly loves us. He cares so much about us, and is waiting for us to return to Him.

The harsh punishments we receive must be wake up calls for us to do a proper Teshuva, and truly come close to Him. The Yomim Nora'im are upon us – if not now, when? We must seek to do a true and complete Teshuva. Hashem is waiting for us with open arms. During these days before Rosh Hashanah, we must seek to do a proper Teshuva so that we do not get punished for our sins, but rather are Zoche to a year of great Brochah and Hatzlachah. May we be Zoche to do a proper Teshuva, and be Zoche to a Kesiva V'Chasima Tovah.

35+ Years

OF SERVING THE COMMUNITY

- ◇ WILLS & TRUSTS
- ◇ ELDER LAW
- ◇ PROBATE
- ◇ TRUST ADMINISTRATION
- ◇ HALACHIC WILLS
- ◇ TAX PLANNING
- ◇ MEDICAID PLANNING
- ◇ ESTATE PLANNING
- ◇ SPECIAL NEEDS PLANNING
- ◇ ASSET PROTECTION



Emanuel Haas, Esq.



Ari J. Zaltz, Esq.

Haas &amp; Zaltz, LLP

845.425.3900

INFO@HAASZALTZ.COM | WWW.HAASZALTZ.COM

365 ROUTE 59 | SUITE 231 | AIRMONT, NY 10952



# TOMCHE SHABBOS OF ROCKLAND COUNTY

תומכי שבת ד'ראקלנד קאנטי

לז"נ ר' חיים בן ר' שמואל צבי . ל"ל *In memory of Chaim Munzer z"l*



This  
Shabbos  
is sponsored  
in memory of

Emil Weingarten

אליהו בן צבי

May this serve as an  
Aliya for his Neshoma

To sponsor a Shabbos for any occasion,  
please call **845.356.0202 x304**  
or email [alan@tomcheshabbos.org](mailto:alan@tomcheshabbos.org)



# Striving for a Minyan

Horav Chaim Toito, Shlita, relates an incident that occurred concerning Horav Moshe Aharon Stern, zl, The Mashgiach of Kaminetz, Yerushalayim. When Rav Moshe Aharon was a lad of 8 years old, he became deathly ill. His parents took him to the finest doctors, the biggest specialists. They responded, "Say a prayer." Tehillim was all that was left for them to do. People recited Tehillim for him around the clock. One day, his father looked at him & said, "Look, everyone is reciting Tehillim for you; everyone is petitioning Hashem for your speedy recovery – everyone – but you." The young boy asked his father, "What should I do? I, too, am reciting Tehillim. Is there anything else I can do?" His father replied, "Accept upon yourself a hanhagah tovah, good practice, a special deed to which you will

Kamenitz, his duties changed commensurably. He now had to shoulder responsibility for maintaining the fiscal obligations of the yeshivah. As the yeshivah grew in size, his obligations also grew. It meant taking off time from the yeshivah to travel to the diaspora to raise funds for the yeshivah. While this presented a problem concerning the time he spent with his students, it also presented a logistical nightmare with regard to his commitment to daven with a minyan. Therefore, whenever he purchased a ticket to travel out of the country, he made sure that either there was a minyan on the plane or he took a flight that had a layover which afforded him the opportunity to locate and daven with a minyan.

Once, on a trip to America, he asked the agent if there would be a minyan at the airport. The response was to be expected, "It is an airport, not a shul." He could not promise him a minyan, but, if there were enough observant Jewish travellers (which there are at Ben Gurion airport), there would be a minyan. If minyan was so important to him, however, the agent suggested that the Mashgiach take a stopover flight which would allow him a few hours to leave the airport, locate a shul and daven before

**Yuro Cuts**  
 Haircuts by  
 Avi Yurowitz  
 Contact me at  
 (845)5582141

commit yourself, regardless of the circumstances." "Does Father have a suggestion for me?" the boy asked. His father thought a moment and replied, "Yes. Accept upon yourself that, upon being cured from this illness, you commit yourself to always daven with a minyan." The young boy agreed to accept this policy as a commitment for life.

Indeed, he doubled down on his learning, his yiraas Shomayim, fear of Heaven, and strengthened his minyan attendance. He would go out of his way to see to it that, under all circumstances, he would daven with a minyan. Once he became Mashgiach of

**Perfect Location for Rosh Hashana**  
 and the entire year  
 Very private and secure  
 Great long term investment

One of the few remaining properties on Pushkina is now for sale

**\$ 229,000**

**Pushkina Property For Sale**

**Gated property with entrance from Pushkina or a private entrance from the main road**

**House-Large Garage-Basement-Big Picnic Area**

Uman 4275 sq ft  
 +380 (63) 269 00 00  
 charlesuman@gmail.com

Not actual house

returning for the continuation of his flight. Thus, on his next flight to the United States, he booked a flight that had a layover in Amsterdam. He figured he would have sufficient time to take a taxi from the airport to a shul, daven & return in time for his flight to the States. The plane landed in Amsterdam for a 2-hour layover. He walked outside the terminal & searched for a taxi/car service. He had been standing there a few moments when a car pulled up, and the driver asked him in Ivrit, "Where is the Rav going?" Rav Moshe Aharon replied, "I require a minyan." During the trip, the driver informed the Mashgiach that he lived outside of the city, & every morning he drove into the city to daven & go to work. After a short while, the car came to a stop in a small alley. They alighted & went into a small shul, in which were assembled 8 Jews, who were waiting for 2 more Jews to complete the minyan. The Mashgiach davened & returned to the airport in time for his flight. He did not miss davening with a minyan. When the Mashgiach related this story, his eyes shone brightly as he would say, "Imagine, 8 Jews arise in the morning prepared to daven, knowing that they are 8; number 9 must drive in from the suburbs & they must hope that number 10 will somehow, from somewhere, materialize. This time they were "gifted" a Jew who was traveling to the United States whose commitment to minyan was so strong that he was 'availed' the opportunity to join their minyan that morning." We derive from here that just, rotzeh leilech, wanting to go in a certain direction, is insufficient. One must commit strongly to this path. Then he can be assured that, if he commits bah, to it, with strong intention, he will be led there. He must, however, have a bah," a specific, unequivocal commitment to "it." *Peninim on the Torah*

# Love Your Neighbor as Yourself

By Rabbi Yisroel Ciner

*This week, the last Shabbos before Rosh Hashanah {the Jewish New Year}, we read the double parsha of Nitzavim/Vayelech. "Atem nitzavim {You are standing} ha'yome {today} kulchem {all of you} before Hashem your G-d. [29:9]"*

*On the day of Moshe's death, he gathered the entire nation to stand before Hashem and enter the covenant with Him. The commentators explain that this was a covenant of 'arvus', literally defined as being a guarantor. Taking collective responsibility for one another.*

*This parsha is always read on this Shabbos because it alludes to Rosh Hashanah. The Zohar teaches that when the passuk {verse} said: "You are standing before Hashem ha'yome {today}," this refers to the judgment day.*

*The Nesivos Sholom pursues this thought further. The word 'nitzavim' means standing in a strong, firm manner. Furthermore, as the passuk later states that Moshe spoke to all of Yisroel {Israel}, the word 'kulchem' {all of you} seems to be unnecessary.*

*He explains that, on a deeper level, the passuk is teaching us how we'll be able to confidently stand strong and firm before Hashem on Rosh Hashanah, the Day of Judgment. The advice given is 'kulchem'—by seriously accepting the responsibility of a guarantor through connecting oneself to the nation at large, one has the collective merit and national assurances to back him up. As such, he can stand confidently before Hashem on Rosh Hashanah.*

*This explains Rabi Akiva's famous statement: Love your neighbor as yourself; that is a great fundamental of the Torah. What is so unique about this precept more than the many others taught by the Torah? He explains that living by and adhering to this concept is the strength of the Jew throughout all generations and situations. Only by connecting to the klal {nation at large} does one qualify for the special compassion that Hashem, Avinu Shebashamayim {our Father in Heaven}, feels and acts upon toward His children.*

*The Mir Yeshiva had set up temporary quarters in Shanghai during their escape from the murderous clutches of the Nazis. It was a time fraught with constant dangers and split-second life and death decisions were being made on an almost daily basis.*

*In the synagogue where the yeshiva was based, there were some boys who preferred sitting with their study partners in a less crowded side room rather than in the main study hall.*

*When the matter became known to Rav Chaim Shmuelovitz zt"l he reproached them in no uncertain terms. "Everyone must realize that the yeshiva at large is being judged in heaven with the collective merit of the group. This applies to all of those who are sitting and learning together as part of that group. Anyone who separates himself will be judged as an individual and will need an incredible amount of personal merit in order to be saved."*

*Certainly during that period of our history, when every day was a day of harsh judgment, one had to be constantly connected to the klal in order to stand strong before Hashem.*

*A man once approached Rav Sholom Shwadron zt"l after he had delivered his Friday night talk and told him the following story. (Found in The Maggid Speaks by Rabbi Paysach Krohn.)*

*The time after World War I was one of relative freedom for the Jews of Russia. I was involved in diamonds and things were going very well.*

*Every morning I was at my office at 8:00AM and I was busy all day. One morning I went to my office a bit early to get some paperwork done, carrying, as usual, my valise of diamonds and jewelry. On the way I heard a man calling out from a small synagogue, asking for 'a tzentzer,' the tenth man to complete the minyan {quorum}. When he saw me turn towards him, he shouted to me, "Come in, come in, we need you for the minyan."*

*Realizing that I had time to spare I decided to help out and be the tenth man. However, upon entering I saw that there were only three other men beside myself and the man at the door who by now had resumed his search for 'a tzentzer.'*

*A bit upset at having been duped, I turned to the man at the door complaining that I wasn't the tenth but the fifth! "Don't worry," he called back. "Many Jews pass here and we'll have a minyan in no time."*

*I began reciting T'hillim {Psalms} for the next ten minutes. By that time he had only managed to find one more person so I got up to leave. "Please," he began to plead with me. "Today is my father's yahrtzeit {day of passing} and I'm trying to get a minyan together as fast as possible in order to say Kaddish {mourner's prayer}. Please stay."*



בס"ד

## ~Night Kollel~

UNDER THE DIRECTION OF RABBI NACHUM SCHEINER שליט"א

is pleased to present a shiur by

# Rabbi Yosef Greenwald שליט"א

Rav of Dexter Park

Topic:

בעינין דיני נטילה והברכה

Thursday Sept 2

יום ה' פרשת נצבים

8:45 pm

Followed by Maariv 9:45

18 Forshay - Main Bais Medrash

FOR MORE INFORMATION AND TO JOIN THE KOLLEL, PLEASE CONTACT  
Rabbi Nachum Scheiner | 845.372.6618 | ohrchaimmonsey@gmail.com

Kollel Becker | Sunday Morning Halacha Chabura | Night Kollolel | YARCHEP' B'YOMI KALLAH | BEIN HAZMANIM | שובבים PROJECT

*"I can't stay any longer," I protested. "I must be in my office right now."*

*At this point he turned a bit nasty. "I'm not letting you out! I have yahrtzeit and I have to say Kaddish. As soon as I get ten together you can go."*

*I reluctantly returned to my T'hillim but when another ten minutes had only yielded two more people I again began to make my way toward the door. He pointed his finger at me and said: "If you were the one saying Kaddish for your father you'd want me to stay and I would. Now I want you to do the same for me!"*

*His pointing out how I would feel in his shoes made me view the whole situation differently and I decided that come what may, I would remain. At about 8:30 he finally got his minyan together. I thought he would say a Kaddish and let us go but he instead began at the beginning of services. I calculated that I wouldn't reach my office until well after 9:00.*

*I kept hoping that an eleventh man would enter the synagogue, allowing me to duck out but it didn't happen. I was stuck there until the final amen was answered after the final Kaddish.*

*He then thanked us profusely, served some cake and drinks and let us leave.*

*When I and my valise filled with jewelry came within two blocks of my office a man I knew came frantically running over to me. "The Bolsheviks took over the government and some of them came in and killed the Jews at the diamond exchange. They're now busy looting as much as they can. Run for your life!"*

*I ran for my life, hid for a few days and was finally able to get out of Russia.*

*Love your neighbor as yourself, and as such, stand before Hashem on Rosh Hashanah.*

*Good Shabbos,*

*Yisroel Ciner*

Rabbi Yaakov Asher Sinclair

On the last day of his life, Moshe gathers together all the people, young and old, lowly and exalted, men and women in a final initiation. The covenant includes not only those who are present, but even those generations not yet born. Moshe admonishes the people again to be extremely vigilant against idol worship, because in spite of having witnessed the abominations of Egypt, there will always be the temptation to experiment with foreign philosophies as a pretext for immorality.

Moshe describes the desolation of the Land of Israel which will be a result of the failure to heed Hashem's mitzvahs. Both their descendants and foreigners alike will remark on the singular desolation of the Land and its apparent inability to be sown or to produce crops. The conclusion will be apparent to all — the Jewish People have forsaken the One who protects them, in favor of idols which can do nothing. Moshe promises, however, that the people will eventually repent after both the blessings and the curses have been fulfilled. However assimilated they will have become among the nations, eventually G-d will bring them back to Eretz Yisrael.

Moshe tells the people to remember that the Torah is not a remote impossibility. Rather, its fulfillment is within the grasp of every Jew. The Torah portion dramatically concludes with Moshe's comparing the Jewish People's choice to follow the Torah to a choice between life and death. Moshe exhorts the people to choose life.

## TRULY AMAZING STUFF!

An Anagram, as you know, is a word or phrase made by transposing or rearranging the letters of another word or phrase. The following are exceptionally clever.

- Dormitory: Dirty Room
- Evangelist: Evil's Agent
- Desperation: A Rope Ends It
- The Morse Code: Here Come Dots
- Animosity: Is No Amity
- Snooze Alarms: Alas! No More Z's

The Public Art Galleries:  
Large Picture Halls, I Bet

A Decimal Point: I'm a Dot in Place

Eleven plus two:  
Twelve plus one

Contradiction: Accord not in it

Conversation = Voices rant on

Listen = Silent.

Astronomer = Moon starrer.

## THE DR. & THE MECHANIC

A doctor is talking to a car mechanic, "Your fee is several times more per hour than we get paid for medical care."

"Yeah, but you see, doc, you always have the same model, it hasn't changed since Adam; but we have to keep up to date with new models coming every month."

## STOLEN CAR

A drunk phoned the police to report that thieves had broken in to his car.

"They've stolen the dashboard, steering wheel, brake pedal, even the accelerator," he cried out.

However, before the police investigation could get under way the phone rang a second time, with the same voice came over the line. "Never mind," said the drunk with a hiccup, "I got in the backseat by mistake."

## NO KIDS

A man finished baby-proofing his house and his wife says, "Aw, honey, I thought you said you didn't want to have kids?"

He responds, "I don't. Let's see them get in now."

## BRAGGING RIGHTS

An elderly, wealthy woman in Florida was boring fellow residents as she bragged on and on about her two remarkable grandchildren.

Unable to stand it any longer, a fellow resident interrupted her.

"Tell me, how old are your grandsons?"

The grandmother gave a grateful smile and replied, "The doctor is four and the lawyer is six..."

- Delivery Fee:
- Bet shemesh- 50nis
- Modiin- 80nis
- Gush- 80nis
- Yerushalayim- 80nis
- Old city- 150nis
- Tel Aviv- 150nis



# חג שמח

[Hacharcuterie@gmail.com](mailto:Hacharcuterie@gmail.com)  
[Charcuterieboards.co.il](http://Charcuterieboards.co.il)  
 \*972-585733900

## Sukkos

with  
**Hacharcuterie**

Where everything is homemade



### Appetizer Board:

- Jerky
- London Broil
- B&B Pickles
- Dried Salami
- Creamy Liver Pate
- Candied Beef Baykon

Small 500nis 2-4 people  
 Large 900nis 3-8 people

### Entre Board:

- Dried Salami
- Baykon Bits Jam
- Slow Smoked Pastrami
- Slim Jim Jerky Sticks
- Whole Smoked Chicken
- Candied Beef Baykon

Small 600nis 2-4 people  
 Large 1100nis 3-8 people

**ימי הסליחות תשפ"א**  
**Monday Aug 30<sup>th</sup> – Sunday Sept 5<sup>th</sup>**

5:30AM כותיקין - 20 UPSTAIRS  
 20 minutes before each Shacharis

5:55am Tent ב	7:40 New Tent	9:25 18 Main
6:10 Tent ג	7:55 18 Main	9:40 New Tent
6:25 Tent ד	8:10 New Tent	9:55 18 Main
6:40 Tent א	8:25 18 Main	10:10 New Tent
6:55 Tent ב	8:40 New Tent	10:25 18 Main
7:10 New Tent	8:55 18 Main	10:40 New Tent
7:25 18 Main	9:10 New Tent	10:55 18 Main

New Tent – Front of 18 Main

Shacharis Minyanim Regular Times & Locations

**Evenings**

**Sunday – Motzai Shabbos**

10:00PM, 11:00 PM, 12:00AM, 1:00AM Tent א

**ערב ראש השנה תשפ"ב**  
**Sunday Night, Sept 5<sup>th</sup>**

10:00pm Tent ב      11:00pm Tent ג      12:00am Tent ב      1:00am Tent ג

Select – Tent א

10:00pm    11:00pm    12:00am    1:00am

**Monday, Sept 6**

4:40am	20 Upstairs	עלות 5:16 חצות 12:55
5:15 (Select)	Tent ב	
5:30	Tent א	
6:00 (Select)	Tent א – Ladies Section	
6:30	New Tent	
7:00 (Select)	20 Upstairs	
7:30	18 Main	
8:00 (Select)	New Tent	
8:30	20 Upstairs	
9:00 (Select)	New Tent	
9:30	18 Main	

Shacharis Minyanim Regular times and locations

B"ח

**בית מדרש אור חיים**  
 BAIS MEDRASH OHR CHAIM  
 Bringing out-of-town, in-town

CHILDREN'S  
 ROSH HASHANA &  
 YOM KIPPUR  
 PROGRAM

AGES: 3YRS - 9YRS

20 FORSHAY RD - DOWNSTAIRS

0560418



Sep 7th, 8th  
& Sep 16

9:30am - 12:00pm  
 Davening, Games, Stories, Snacks  
 & Prize Store each day!  
 Under the direction of Deena Lehr



**ראש השנה תשפ"ב  
SCHEDULE**



**MONDAY**  
Erev Rosh Hashana

**הרחמן  
הוא יחדש עלינו  
שנה טובה ומתוקה**

כ"ט אלול / SEP 6  
Slichos see separate flyer  
Early Mincha  
1:30, 2:00, 2:30, 3:00 3:30 PM  
**Candle Lighting** 7:02pm  
Mincha 7:10 PM  
CHABAD 7:05 PM  
Shkiya 7:20 PM  
**Maariv**

**TUESDAY**

**1st Day Rosh Hashana**  
א' תשרי / SEP 7  
Shacharis Vasikin (neitz 6:29) 5:45 AM **TENT ב**  
SHOFER (not before) 8:00 AM  
FOLLOWED BY DAF YOMI SHIUR  
**Shachris** 9:00 AM **TENT א**  
SHOFER (not before) 11:20 AM  
Shachris 10:00 AM **20 UPSTAIRS**  
SHOFER 12:15PM **20**   
Early Mincha (Mincha Gedola) 1:26 PM  
SHOFER FOR WOMEN 5:45 PM **18 MAIN**  
**Mincha** followed by Daf Yomi 6:00 PM  
TASHLICH  
Mincha 6:35 PM **20 UPSTAIRS**  
Mincha (3<sup>rd</sup> minyan) 6:50 PM  
Shkiya 7:18 PM  
**Maariv**  
**Candle Lighting** (not before) **8:08 PM**

**WEDNESDAY**

**2nd Day Rosh Hashana**  
ב' תשרי / SEP 8  
Shachris Vasikin (Neitz 6:30) 5:45 AM  
SHOFER (not before) 8:00 AM  
FOLLOWED BY DAF YOMI SHIUR  
**Shachris** 9:00 AM **TENT א**  
SHOFER (not before) 11:20 AM  
Shachris 10:00 AM **20**   
SHOFER 12:15PM **20**   
Early Mincha (Mincha Gedola) 1:26 PM  
SHOFER FOR WOMEN 5:45 PM **18 MAIN**  
**Mincha** followed by Daf Yomi 6:00 PM  
Mincha (3<sup>rd</sup> minyan) 6:50PM  
Mincha 7:03PM **20**   
Shkiya 7:17 PM  
**Maariv** 8:02 PM

Wishing the Kehilla a



**זמנים לתקיעת שופר**

Shofer will be Blown

8:00am not before	<b>Tent ב</b>
11:20 not before	<b>Tent א</b>
12:15pm not before	<b>20 Upstairs</b>
5:45 Before Mincha	<b>18 Main</b>



## BASUKOS TEISHVU LIVING IN THE SUKAH

RABBI NACHUM SCHEINER

ROSH KOLLEL

The mitzvah of sukah is written in the Torah: **בִּסֻּכּוֹת תֵּשְׁבוּ יָמִים שִׁבְעַת יָמִים**. Although the expression of “yeshiva” usually means “sitting,” the rishonim explain that in this case it means “dwelling.” One must live in the sukah for seven days. In addition, the Gemara (Sukah 28b) tells us that one must turn the sukah into his home for these seven days. In addition, Rashi (Sukah 20b) writes that eating drinking and sleeping are all main components of the mitzvah of yeshivas sukah. This is also spelled out by the Shulchan Aruch: “The mitzvah of sukah is performed by eating, drinking, and sleeping in the sukah. It is these actions which define where a person lives.

We see this concept from the following halacha as well. The Mishna states that one should not take down the sukah on Hoshana Raba, even if he does not plan to use it anymore. What is the reason not to take it down if one no longer needs it? The Ran explains that this is because the Torah commands us to live in the sukah for all seven days. How does this answer the question? Why is that a reason not to take down the sukah? The answer is because the mitzvah is not merely eating and sleeping, but transforming the sukah into one's home, and one does not dismantle his home even if he is not

eating there. Therefore, one should keep his home standing all seven days, regardless of whether he will be using it for eating or sleeping.

### EVEN IF ONE IS NOT IN THE SUKAH IT IS LIKE HE IS IN THE SUKAH

Based on the above that the sukah is one's home, we can understand the following words of the Divrei Chaim. He writes that the mitzvah is to live in the sukah as if it is one's home, and even when he is not physically in the sukah, he is still considered being in the shade of the sukah. He writes that this is no different to someone who goes away from his home, but the house still remains his home, even when he is not physically there.

This needs to be understood. How can we consider someone not in the sukah to be as if he is in the sukah? The answer is because the mitzvah is not merely being in the sukah, but transforming the sukah into one's home. Therefore, even if he is not at the moment in the sukah, it is still his home, and even when he is not physically in the sukah, he is still considered being in the shade of the sukah.

This concept is also alluded to in the words of the piyut (2nd day of Sukkos) **בְּיֵאוּתִיָּה וּבִיֵּאוּתִיָּה** - upon coming in to the sukah, and when leaving.” At first glance

it does not seem to be appropriate to mention our leaving the sukah. However, based on this notion, even leaving the sukah is part of living in the sukah.

### SUMMARY

The mitzvah is not merely being in the sukah, but transforming the sukah into one's home, and even when one is not in the sukah, he is still considered being in the shade of the sukah.

*Comments and questions are welcome and can be sent to: [RabbiScheiner@18forshay.com](mailto:RabbiScheiner@18forshay.com).*


*To receive updates of upcoming shiurim, to receive a link to current shiurim, or to access archived shiurim, please send a request to: [Secretary@18forshay.com](mailto:Secretary@18forshay.com), or follow the prompts on our website [18Forshay.com](http://18Forshay.com).*

*Recorded shiurim are also available on CD at the shul – 18 Forshay Main Lobby.*

*All shiurim delivered at the Kollel Boker, Night Kollel, or any of our various programs, such as Legal Holidays and Yeshiva Bein Hazmanim are open to all. Come and join the many who enjoy these informative and intriguing shiurim!*



RABBI LUDINSKY GIVING A SHIUR AT THE NIGHT KOLLEL



• Weekly Thursday Night Chabura •


**פרשת נצבים**

Enjoy a Lively discussion of relevant Torah Topics  
In a warm informal atmosphere  
Hot food and beverages will be served

**This weeks Guest speaker**  
**Rabbi Dani Staum** Shlit  
Rabbe, Hechal Ha Torah, Teaneck NJ

10:15 PM | 20 Upstairs

Looking forward to seeing you  
Yudi Steinmetz Shlomo Becker



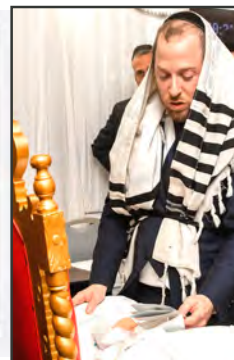
**Rabbi Nachum Scheiner**  
MONSEY, NY

מוהל מומחה  
**Certified Mohel**

[mohel@18forshay.com](mailto:mohel@18forshay.com)  
Servicing the tri-state area and beyond

CELL: **845-499-6354** HOME: **845-352-3137**





## SHAKING THE DALED MINIM IN ALL DIRECTIONS

If the Mishna in Sukah 37b tells us that there is a requirement to shake the daled minim at different points during hallel. The Gemara adds that just as they would wave the shteihalechem (the two loaves of bread that were offered in the Beis Hamikdash on Shavuot) in all directions – up and down and to the sides – the daled minim should also be waved up and down and to the sides. The reason for this, says the Gemara is: we wave up and down to Hashem to Whom belong the heaven and earth, and we wave forth and back to Whom all the four directions belong.

We see that there are two independent mitzvos: to shake the daled minim and to wave them in the different directions. There is a dispute in the Rishonim as to how many directions one should wave them. The Rosh quotes those who held that since the Gemara just says to go forth and back, it is sufficient to wave just to the front and back. The Rosh takes issue and points to the expression used in the Gemara: “We wave forth and back, to Whom belong all the four directions,” which has the connotation that we must wave in all directions. The halachah follows the Rosh, and we shake in all directions.

There are a number of points that need to be clarified as to the proper way of shaking the daled minim and waving them in the different directions:

Are the shaking and waving done at the same time? Does one shake while going in each direction or while they are stretched out in that specific direction?

And how many times should one wave and shake in each direction?

When shaking in the different directions, should one also be turning himself around?

In what position should the daled minim be: should they still be straight up or should one turn them towards that specific direction? This includes when shaking towards the floor, should one turn the daled minim upside down or keep them in their upwards position?

To be continued...

## SUMMARY

There are two independent mitzvos: to shake the daled minim and to wave them in all directions.

## COMMUNITY KOLLEL NEWS

The Night Kollel learning the topic of: “Netilas Lulav and the Brocha,” hosted the renowned Rabbi Simcha Bunim Londinsky, author of the acclaimed sefer Sukas Chaim on hilchos sukah, Rav of Tiferes Gedalyah in Lakewood, and Rosh Kolloel of the Zone’s summer learning program.

Among other things, he discussed why we recite a she’hechyanu only on the first night of Sukkos and not on the second, as opposed to sukah, where we recite the brocha even on the second night.

He also discussed the

  
 WhatsApp

### Sign Up for an Amazing New WhatsApp Group

Receive links to all Shiurim given by our Rosh Kolloel

## Harav Nachum Scheiner

Receive links to the latest and most relevant shiurim on Halacha and contemporary issues

To join this extraordinary group  
 Whatsapp 845-499-6354  
 Or email  
 ohrchaimmonsey@gmail.com

  
 WhatsApp

different minhagim of when to take the daled minim. Some prefer to take them early in the morning before davening, based on the halachic principle of zrizin makdimin limitzvos, doing a mitzvah with alacrity, also making it easier to take them in the sukah. Others have the custom to take them right before hallel, thereby continuing the mitzvah with shaking them during hallel.

His intriguing and stimulating shiur – including a lively give and take from the audience – kept the listeners captivated for over an hour. Many stayed afterwards, further clarifying some of the points discussed.

Now is the perfect opportunity to come and prepare for the yom tov of Sukkos, gaining clarity in these important subjects. Feel free to contact me by email: RabbiScheiner@18forshay.com, or reach out to me @: 845 372 6618, and I will try to set you up with the best chavrusa.

Reb Yehoshua Farkas gave a chabura on Sunday night at 8:30. Topic: “Is There Chatzitza by Lulav or Not?”

real learning but just don’t have the time. There is a new weekly shiur given by Rabbi Yossi Fried which takes place every Wednesday night 8:45-9:45, on various topics, starting from the sugya, going through the halacha, with marei mekomos and lively discussions. There are also some light refreshments. The present topic is “doing business on Chol Hamoed.” The shiur takes place in 20 Forshay Upstairs. For more info or to join the Whatsapp, please reach out to Mendy Fisher @845 598 8401.

## MISHMAR

Ohr Chaim’s Mishmar program takes place every Thursday night, at 10:15, giving young men in the workforce an opportunity to get together and enjoy each other’s company, in true spirit of ahavas chaverim, with kugel and cholent. This past week they were privileged to hear from our esteemed Rabbi Coren.

Wishing you a Wonderful Shabbos and a Kesiva Vachasima Tova,

**RABBI NACHUM SCHEINER**

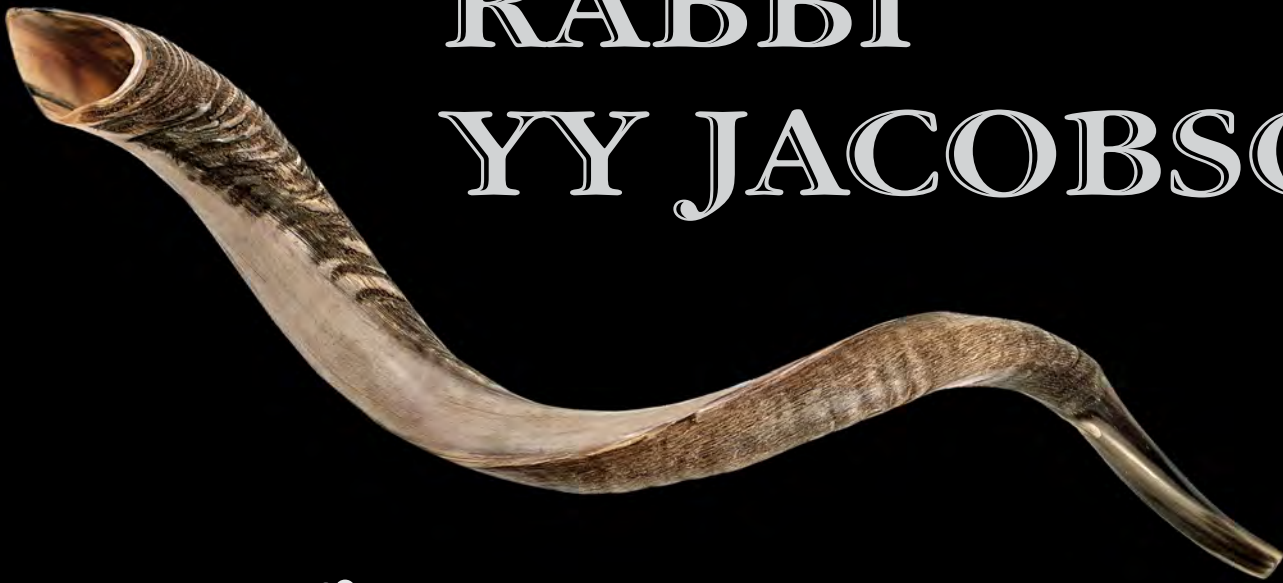
## NEW WEEKLY SHIUR FOR WORKING MEN

Would you love to do some



BAIS MEDRASH OHR CHAIM INVITES  
THE ENTIRE COMMUNITY TO דברי התעוררות וחיזוק  
WORDS OF INSPIRATION AND STRENGTH BY

# RABBI YY JACOBSON



שבת קודש פרשת וילך-שזבה

Shabbos Kodesh Parshas Vayelech

ה'תש"ף - 11 SEPTEMBER

5:30 - 6:30 PM

18 Forshay Rd (TENT GIMMEL ג)

FOLLOWED BY MINCHA 6:45 PM

MEN, WOMEN AND CHILDREN (WITH  
MECHITZA)

Just so you should know...



5

DAYS UNTIL UMAN

To receive weekly issues of the BET email  
betjournal@gmail.com or go to 18forshay.com

Anyone wishing to contribute to the BET or has a suggestion for a topic or speaker,  
please email us at betsuggestions@gmail.com